

Catholick Loyalty :

UPON THE SUBJECT OF
GOVERNMENT and OBEDIENCE.

DELIVERED IN A .

S E R M O N,

BEFORE THE

King and Queen

In his Majesties Chappel-Royal at
WHITE-HALL, On the

Thirtieth of January,

1 6 8 7.

Prov. VIII. 15. *Per me Reges Regnant: By Me Kings Reign*

Published by his Majesties Command.

By the Reverend Father EDWARD SCARISBRIKE,
Priest of the Society of J E S U S.

London: Printed for R. Booker. 1688.



TO HIS
Sacred Majesty.

SIR,
IN *Duty and Obedience to Your Ma-
jesties Order, and in a most Profound
and Reverential Acknowledgment of the
Honour of Your Royal Command, I have
presumed to lay these Papers at Your Sa-
cred Feet, as the truly Catholick Do-
ctrine of that Society, whereof the Au-
thor hath the Honour to be a Member;
and who is, to the highest degree of Vene-
ration,*

Sir,

The most Dutiful of
your Majesties Subjects;
EDWARD SCARISBRICK.



Catholick Loyalty :

Upon the Subject of
GOVERNMENT and OBEDIENCE, &c.

Prov. VIII. 15. *Per me Reges Regnant. Byme
Kings Reign.*

Here is a whole Sermon (Sacred Majesty) wrapt up in a short Text, of only *four words, Per me Reges Regnant* : And in this plain, short Text, the Wisdom of God Preaches to the Sons of men. It Preaches, I say, to All, without Exception ; to Rulers as well as to Subjects. It admonisheth Kings, by whose Commission they *Govern*, and Instructs the People at the same time, whom they are to *Obey*. If the *Irrefragable Doctrine*, and the *Uncontestable Authority* of this *Emphatical* Portion of Holy Writ, had been taken into Thought and laid to Heart, when time was, as it ought to have been ; there wou'd have been no occasion for the Ruful Solemnity of this days meeting : No Subject for an *Anniversary*, in perpetual Memory (and Detestation) of so Execrable,

Treasonous and Barbarous a *Regicide*: A *Regicide*, committed in the Face of the Sun in *Cold Blood*, and under a Pretext of Law; Nay, and to consummate the wickedness, by the Hands of *Rebellious Subjects*, and before the very Gate of their Sovereigns Royal Palace.

This is not a place or an Argument for high Flights, or florid Discourses; but without more words, it was a *Diabolical* Violence upon the Person and Dignity of a *Lawful*, a *Just*, a *Merciful* and most Excellent Prince. Now if *Innocent Blood* shall defile a Land, even in a *private*, single case of Murder; and barely for defacing the Image of God in a kind of *Theological Allusion* or *Figure*; what Judgments may not a Nation reasonably dread, and expect, from Gods *Justice* and *Vengeance*, for so *National*, so *Daring*, so *Complicated* a Murder as this was! A Murder, that carried *Oppression*, *Treason*, *Sacrilege*, and the whole Roll of *Crying Mortal Sins* in the Veins of it. A Murder, that struck at the *Divinity* of Power, as well as at the *Administration* of it; and at the same time attacked the Life of the Prince, and bid a defiance to his Royal Character.

Upon this consideration it is, that we are called together to Humble our selves before Almighty God, with Fasting and Prayers, to Implore the *Divine Mercy* to accept of our true Repentance and hearty Contrition for all our by-past heinous Sins, and grant us his holy Grace, that we may live hereafter in perfect Union and Charity, and in a dutiful

ful Obedience to God and our Governours, and in Love, Peace and Agreement with one another. For this reason it is, that we are now met to prostrate our selves before the Father of Mercies, most fervently to beseech him in his Infinite Goodness, to be Gracious to our Brethren, as well as to our selves; and to avert that destroying Vengeance which we may so justly fear, and cannot but tremble under the thought of, for the almost inexpressible Sin of Blaspheming Gods Anointed, and for the effusion of his Blood. Not but that I do in Charity hope, and in a full perswasion of Reason presume, that every Soul that hears me this day, can lay his Hand upon his Heart, and acquit himself of having had any part in this Hellish Tragedy, either in Thought, Word or Deed, in a direct tendency to so black an end. We cannot so much forget the Duties of our Profession, either as Christians, as Catholicks, or as Subjects, for we have been taught better things; But a National Wickedness we know, calls for a National Punishment. And briefly, Be it what it will, we are all Offenders, all Provokers, and every good Christian is to bear his own Burthen without Criminating *Instruments* or *Parties*. No, Beloved Christians, *Repentance* and *Forgiveness* is the Work and Duty of the day: and it wou'd have a very ill Grace, whilst we are upon our bended Knees, in Supplications to the Dispencer of all Mercies, for an Act of *Oblivion* for *our selves*; at the same time not to allow an *Amnesty* one to another.

But

But to hasten to my business, Here is a horrid thing done, which most certainly wou'd never have been done, if the Doers of it had but kept seriously in their thoughts these words, *Per me Reges Regnant, By me Kings Reign* ; and I do not know a better preservative for the future, against these Principles and Practices, that wrought all Our former Misery and Woe, than a plain Expounding upon this Text, *Per me Reges Regnant*. St. Paul speaks to the same purpose, *Non est potestas nisi a Deo*, C. xiii. V. 1. *ad Rom.* That is to say, Government it self, and all the Powers of Government, are of Divine Appointment and Institution : And this shall be the first point of my Discourse.

Now if it be granted, that Government is of God, it follows necessarily, that Subjection must be so too ; for Order is the Excellency of Power it self ; and they derive both from the same Fountain. Superior is Nonsense without Inferior : and the Relatives cannot stand one without another. If Governors be from God, so are the Governed ; if Power, so is Subjection. Briefly, I find one Proposition here involved in another ; and that the Obedience of the Subject falls as naturally within the prospect of my Text, as the Power of the Prince : and since they cannot be separated, I shall treat of both. First, of Government, how sacred it is, as being of Divine Authority. Secondly, of Obedience ; with Doctrines and Applications suitable to the Matter and Occasion. They are both joyned in the Methods of Gods Providence in Nature, Reason, Religion, Policy, Law,
Pra-

Practice : In a word , the same Power which appoints Kings to *Command*, obligeth *Subjects* to *Obeys*. To understand these two important Truths, we must beg the Assistance of the King of Kings and Lord of all Powers, by the Intercession of the *Virgin Mary*. *Ave Maria*.

The First Part.

IT is observable, that in the whole Book of Life, we do not find any thing more plainly set down, more accurately read upon, or oftner inculcated, than the Doctrine of the *sacredness* of *Governing Powers*, which is no more at last than what naturally results from the very words of my Text : *By me Kings Reign*.

To begin with the *Institution* of *Power*, give me leave to put three short *Queries* : 1. This *Power* ; *Is it so sacred* ? 2. *Are we very certain that it is so* ? 3. With reverence to the Supposition , *What if it be* ? I answer in order : First, That it is as sacred as the having God the *Author* of it, can make any thing. Secondly, We have the *Veracity* of *Scripture* that so it is ; and lastly, *If so it be* ; there is no contending with an *Almighty Power*, who hath placed Governours and Rulers over us ; no expostulating with an *Infallible Wisdom*, who knows what is best for us ; no playing fast and loose with an *All-seeing God*, who inspects the Thoughts as well as the Actions : There is no room in this case either

for *Fallacy*, or *force*; *Arms*, or *Arguments*: But the Decretory four words here in my Text, *By me Kings Reign*; confounds all *Sophisms*, dissolves all *Scruples*, stops all mouths, and silences all Disputes. The challenges of the People, as if Authority were radically in them; the contradictory persuasions of *Co-ordinacy*; that is to say, of a sharing of *Sovereignty* amongst *Subjects*; the fancy of a *Conditional Power*, and a *Conditional Duty*; (as if *Kings* were only the *Trustees* of the *People*) the Paradox of a *singulis major*, *universis minor*; the conceit of erecting *Government* upon the sandy foundation of a diffusive *multitude*: Take all these Cavils and Objections, and as many more of the same kind as were ever hammer'd out by the malice and wit of Hell, and corrupt Nature: In these two little syllables, *Per me*, *By me*; they are all answered and put to flight like the dust before the wind, and beyond all thought or possibility of resource: Unless they will appeal from the *Potter* to the *Clay*; from *Omnipotence* to *Flesh* and *Bloud*; from the Truth of the *Scriptures*, to the *Dreams* of some here and there--- What shall I say? some disaffected *Achisophel*, or *Man of State*. To proceed: By whom was the World made? *By me*, saith the Divine Wisdom. Whence had the *Stars* their *Influences*? the *Celestial Orbs* their *Motions*? *Vegetables* and *Minerals* their *Vertues*? Who was it, in fine, that made every thing out of nothing by *one* word; and by *another* drew *Order* out of that *Confusion*? This was all done, *Per me* still; and the original of *Government* was as much the work of Gods *Providence*,

dence, as the *Creation* was of his *Power*. The holy Fathers speak so home, and so unanimously to this point, that the multiplying of Instances and Authorities, would but weary out your patience, and burn day-light.

You will do well to observe and still keep in your mind, that the Doctrine of the Institution of *Power*, as I have here delivered it, is no other than that which hath been faithfully transmitted unto us by the blessed *Author* of *Power* himself, *Per me, By me*, is a sufficient *Testimonial* that it is of *Divine Authority*. But then there is *Reges* and *Regnant*, yet to come. And here we are to take notice of the *extent* and *term*, or *duration* of this *Commission*. It is spoken to all Kings, to all *Sovereign Powers*, under what form soever; and so it is to all *People*, in all *Places*, at all *Times*, and for ever; without any sort of *condition*, *limitation*, or *restriction*, in respect of *Customs*, *Decrees*, or any *Political Sanctions*, or *Provisions*: I speak this with all reverence imaginable to the Dignity of *Humane Laws*, and to the Order of *Humane Society*. But my meaning is, that as God is the *Fountain*, the inexhaustible *Fountain* of *Power*; and incomprehensible in all his *Attributes*; beyond what the Spirit of a Man is able to conceive; so we cannot without *Blasphemy* so much as fancy to our selves, that *Wisdom it self* can ever mistake its measures: Which Contemplation brings me to the point I am now speaking of; which is, That all *Humane Powers* are but as Emanations out of the Bosom of Gods Eternal Providence, without any other respect to mankind, than as a Rule and Direction

rection for them to Govern by: Not but that Men are apt, instead of carrying the *Copy* to the *Original*, to bring down the *Original* to the *Copy*. But still *By me Kings reign*, is a *Doctrine* not to be questioned; an *Authority* not to be disputed, and a *Foundation* never to be undermined.

But it will be said perchance, That the *Universality* of this Proposition goes too far, and that the *Canon* of our *Scripture* is no Rule to a *Pagan*: I answer, This is a Truth founded in reasonable *Nature*; A Truth that every Man finds writ in his *Heart*; and in short, a *Truth* that is calculated for all *Meridians*, for all Religions, for all Nations, *Civil* or *Barbarous*, with a particular regard to the *Comfort*, the *Peace*, and the *Well-being* of *Mankind*. There are in the *World* that take upon them to bound *Sovereign Powers*, by certain *State-Measures* and *Models*, according to popular Conceptions of their own, and to furnish plausible *Arguments* to the common People upon this subject. But these are Governments of mans making, not of Gods: and a sort of Kings, that King *Solomon* never dream't of, in his *Per me Reges Regnant*; *By me Kings Reign*.

You have had here the Dignity of Power secured, and the Officer Commissioned; and the last word of my Text does now hand us forward, from the *Faculty* and *Signature* of *Power*, to a Consideration of it in the *Exercise*, with a respect to the right *Use* or *Abuse* of it. I shall not need to enlarge upon it,

it, that in all Power there is first a Regard to be had to the Character; and then again to the Use or Administration of it. The first is *wholly Divine and Perfect*; the second lyable to the *frailties and passions of Flesh and Blood*; so that as the *Divinity* of the *one* shall in no sort excuse the *personal failings* of the *other*: Neither shall the *Sacred Image* of God that is stamped upon *Sovereignty* suffer any diminution of *Reverence* for these mistakes; on the other hand it is not in the *Power* of the *Person* to *Unking* the *Office*; and much less in the *Power* of the *People* to call Gods *immediate Minister* to an *Account*: It is *Per me Reges*; *by me Kings*: Not *per me Senatus Populusque*: By me the *Senate* and the *People* *Reign*, in an *Imperial State*. There is no room for *Intruders*, betwixt the *King of Kings* and his *Vice-gerents*. Be this spoken to the shame of *Calumniators*, and to the confusion of those that instead of *Trying* the *Crooked* by the *Streight*, bring the *Streight* to the *Crooked*; and force the *Oracles* of the *Holy Scriptures* to the bent of their own *Carnal Lusts, Interests and Designs*. Is a Prince *Religious, Just, Gracious, Merciful*? Is he *Resolute* in *War*, and *Temperate* in *Peace*? Is he *Firm* to his *Honour*, to his *Word*, to his *Conscience*? Is he *Tender* of his *People* and his *Friends*, and *placable* to his *Enemies*? Is he *all this*, and as much more as might be added, to make up the most *Consummated Character* of a *Governour* after Gods own *Heart*? *Per me Regnat, He Reigns by me*. On the contrary, is his *Government Heavy* upon us by *Oppression*, by *Injustice*, by all sorts of *Vexations*? *Per me Regnat* still. The
 God

Good and the *Bad* Prince are *Creatures* both of the same *Power*, stamped with the same *Impress*, and as inviolably *Sacred* the *one* as the *other*. Happy is that People however whose blessed Lot it is to fall under the influence of so *Divine* a *Conjunction*; as when the *Person* that *Governs* is *previously* adapted by *Grace* and *Nature* to all the *ends* of his *Office* and *Employments*. I cannot pass this Hint without a thankful Consideration of Gods infinite Mercy and Goodness to us, in the *Person* of Our Dear and Dread *Sovereign*. It is no flattery, but *Duty*, *Truth* and *Gratitude*, to own the Comforts we enjoy in the *Confluence* of all those Royal Endowments in the *Ruler* whom God hath set over us, which may make a *Prince*, *Great* and *Glorious*, and a *People* *Happy*. A Blessing that hath scarce left us any Temporal Comforts further to pray for, beyond the Continuance of what by Gods Mercy we at this day enjoy. A Prince under whose Protection we are safe; in whose Clemency we are free and easie: A Prince whose *Benignity* of *Nature* hath left us nothing to *fear*; and whose overflowing *Piety* and *Goodness* hath hardly left us any Place for *more* to *hope* for. It would be as endless to Enumerate the Mercys that we are *possess* of, as it would be difficult to say what we *want*. Blessed be Gods Holy Name, for the share we have, (all that are here present) in so inestimable a Blessing; a Blessing that hath been snatched out of the very Jaws of so many several deaths, by as many Miracles. May the same *Watchful*, *Powerful* *Providence*, still and for ever cover that sacred Head: and preserve Him here-

Hereafter as hitherto, from his open, and from his secret Enemies; and in **one** word, from the raging of the Seas and from the tumults of the People. I have done with the Division of **my** Text in the several parts of it upon the heads of *Government*: It remains only to speak a word of the *whole*, by way of *Innuendo* or Application, taking it all together.

Per me Reges Regnant, By me Kings Reign. These few words in the Context, Preach this Doctrine to all *Kings* and *Governours*: *By me, it is you Monarchs of the Earth, saith the Almighty, that you Reign: You hold your Commission at my Will and Pleasure; There is no other Power that hath any thing to do with you. I have placed you in the Throne of my Greatness, invested you with the Robes of Dignity, I have armed you with the Sword of Justice, I have deposited all the Ensigs of Majesty in your hands: Not for your selves to Alienate or Dispose of, but in Trust, as you shall Answer it at my Tribunal. Who then shall dare to Oppose You? You Reign by my Order, and who shall presume to dispute your Authority? You Reign in my Name, and who shall Question your Deputation? In few words, You Reign for me, in me, by me; stick to the Order I have given you, and execute it. I will have no sharers in Royalty; I will suffer no Popular Competitions, whether the Prince or Subject shall be uppermost; or, which is the same thing, whether God or Man shall be Master. Do you maintain the Dignity and Prerogative of your Commission; and I'll maintain the Sacredness of your Persons. Do not suffer your selves*

Selves to be transported in the Contemplation of the *dazling Splendor* of a *Crown* : But look up to the *Original* of all your *Greatness* and *Glory*, in whom you *Live*, you *Move* and have your *Being* : and by whom *Kings* *Reign*, *Per me Reges Regnant*.

But it is time now that I speak a word to the *Subject*, upon the point of the *Obligation* of his *Obedience* ; for the *same Power* (as I have said) which *ordains Kings* to *Command*, *obligeth Subjects* to *Obey*.

The

The Second Part.

IN this member of the Partition I shall observe the same Method of Distribution I did in the former. *Per me, &c. By me Kings Reign.* That is to say, *God makes Kings, and Commissions them to Govern.* Do they Govern well? Thank *God* and bless *Heaven* for it. Do they *Misgovern*? There is no affronting the *Minister* upon any account whatsoever, without falling foul upon the *Ordinance*, and consequently breaking in upon the *Divine Authority it self.* The common Objection upon this *Topique* is this; *Rulers are to be a terror to Evil Doers, not to those who do well;* and that the Almighty Wisdom never gave a Commission of *Power* to destroy the main Ends of *Government*, which consists in the *Order* and *Peace* of *humane Society.* Put case that this *Power* may be sometime perverted. Is *Fire* and *Water* ever the less necessary for the Use and Comfort of *Life*, because of now and then a *Deluge* or *Conflagration*? The *Possibility* of an abuse of *Power* is *Incontestable*; for a Prince cannot *Defend* or *Protect* his People, without such a force as may enable him to oppress them. But what need many words? Every man stands or falls to his own Master: he that *gives*, may *take*; he that *sets up*, may *cast down.* *By me Kings Reign,* is exclusive of any other Commission. It sounds as much, as *by me alone they Reign:*

C

Which

Which is all one with saying in the Inference,
*To me alone shall they account for the Execution
 of their Trust.*

It would be well, if all the Despisers of Dignities, and the Murmurers against the ordinary Courses of Gods Providence in the Government of the World, would thoroughly weigh and consider the Force, the Intent and Authority of this same *Perme*, in my Text, before they enter into Censorious Expostulations with God himself, about the Prerogative of his Ordinance of *Power*; or with Gods Ministers, about certain *imaginary Conditions*, which they fancy to be imply'd or included in their Original Grant. If they would but give themselves time for one sober Thought upon this matter, it is impossible but they must be convinced of the Vanity and Folly of all those *Popular Schemes* and *Schemes* of Power, which *Ambition* and *Carnal Policy* have fashioned to themselves. Are they afraid of *Tyranny*, and not of *Anarchy*? The one, at the worst, is only *Personal, Temporary, Local*; the other extends to *all Men*, to *all Times*, to *all Purposes*, to *all Places*, and Embroyles *Humane Society* in a *Civil War* over the Face of the whole Earth. But what is it at last that the Troublers of *Publique Order* contend for? Would they be *Uppermost*? There is no *Uppermost* upon a *Level*; and that's the very point before us. As for *Liberty* and *Property*, there's no such thing, where all is *Common*. Our Reason tells us so, and upon woful *Experience* we have found it so. There is no thought of removing the
 bounds

bounds that God hath set us: no place for *Reforming* or *Refining* upon the Regulations of *Providence*; *Government* and *Governours* are *Sacred* and *Inseparable*: God hath joyned them, and Man is not to divide them. It hath a more pardonable appearance, I must confess, to wage War with *Man*, then with God. But what is the difference betwixt saying to the Almighty, We will have none of *your Governours*; and we will have none of your *Government*. *Non te abjecerunt, Sed me*, says God to Samuel, *They have not cast you off, but in you, Me* they have Rejected. For it is not only *Per me*, *By me*, But *Pro me*, *For me*, that *Kings Govern*: That is to say, It is in Gods *stead*, as well as by his *Divine Commission* that they *Reign*; they are covered 'over with the *Rayes* of his *Glory*, and are the *Instruments* of his *Wisdom*, as well as the *Creatures* of his *Power*.

Per me (*By me*) that *Kings Reign*, is a word of *Comfort* to the *Obedient*, seeing they have the *Creator* of Heaven and Earth for their *Prosecutor*: and it is a word of *Terror* on the other hand, to the *Stubborn* or *Rebellious*; when they consider that they *Fight against God*, and have the *Lord of Hosts* for their *Avenger*. And there is no place neither for doubting whether it be *Per me*, or not; for *Truth* it self hath made *Proclamation* of it, in the very *Syllables* of my *Text*. There seems to be a certain kind of *Rhetorical Dignity* in the very *Marshaling* of the words; a particular *Emphasis* in this same *Per me*, that puts a little stop to a mans thought, as if

it were to bespeak a Reverence for that which follows: the very *Stile* imports a Declaration, with a *Be it known to Men and Angels, to Heaven and Earth, that by me Kings Reign.* So that as the Obedient are sure of Gods *Favour and Indulgence*, so the Almighty takes to *Himself* all the *Indignities* that are offered to *Majesty*. They that make no Conscience of laying Violent hands upon the *Thrones* or the *Persons of Kings*, would not spare the Sovereign Lord of Heaven and Earth, if they could reach him. Whosoever strikes at the Divine Order of the World, strikes at the Power and Wisdom that Created it. Take away that *Order*, and what's the remaining Mas without it, more than the *Chymists Caput Mortuum*, that serves for nouse or purpose?

I cannot but take notice here, over and above, of the Indubitable *Truth* and *Authority* of the *Affertion*; that *By me Kings Reign*; carries a much greater weight and force with it, then (*Kings Reign by Me*) the latter imports only a bare Answer to a plain Question. As if a body should say, *By whom do Kings Reign?* *By me*, says my Text. The other with a wonderful Energy, determines the Question by *Anticipation*. He goes too far that doubts. The whole *Scheme* of *Power* is accurately Delineated and in the uttermost extent of it, as fully comprehended in these four words: The very *Stamp* consecrates the *Matter*; and challenges a *Resignation*, even before and without knowing what
our

our Obedience is to be exercised upon. For all the measures we have of Good or Evil, are the proportion our Thoughts, Words and Actions hold to the Holy Will and Pleasure of Our Heavenly Father. It is *Per me*, that teacheth the *People* their Duty, sets them Right, and keeps them right: It prevents Mistakes, clears all Cavils, and answers all Pious Ends: And in all cases of Difficulty, Claim or Dispute, whether should we fly, but to the *Original* of *Power*, with our last *Appeals*? It is *Per me* in fine, and only *Per me*, that decides all Controversy.

We are now come in course to the two remaining parts of my Text, *Reges* and *Regnant*, *Kings* and *Reign*. These words give the People to understand, that their Governors are Gods Ministers, and so there is no meddling with them; and as the *Prerogatives* of *Government* are Gods *Powers*, so there is no controulling them.

It would be hard after all this, yet if the Opposers of *Royalty* and *Royal Preheminences*, should not find something at last to say for themselves in *Excuse*, at least, if not in *Defence* of their departure from the Doctrine of the Revealed Will of God, as we read it both in his *Holy Word*, and in the common Principles of *Reason* and *Nature*. It is their way to hold their Disciples in hand, that the *Per me* here in the Text, doth not so much import an *Authoritative Institution*, as a *Permission* of *Government*; as if *Order* were the

work of *Passion, Interest or Chance* : and an effect rather of *Humane Necessity*, then of *Divine Appointment*. The very fancy of such a *Permission*, is little less than *Blasphemy* : for it lays the Foundation of all *Policy*, in *Blod and Confusion* ; so that out of *War*, and from plain *Cutting of Throats*, comes forth the *Whimsey* of their distinction of a *Divine Permission*.

There are others again, that will allow *Kings* to Govern as *Gods Ministers* ; but for the behoof of the *People* ; infer a forfeiture of their *Right to Govern*, from a violation of their *Commission*. These *People* are not aware, that the *Character* does not depend upon the *Administration* : for whatever the *Man* be, the *King* is *Gods Ruler* still, and the *People* are still the *Kings Subjects*. The *Administration* I say, does not dissolve the *Relation*. To sum up all in a few words ; *Kings* are *Gods Deputies*, and the *Powers* of their *Commission* are of no less *Authority* than the *Character* of their *Creation*. It is *God* that is the *Author* of both ; and the *Duty* of our *Allegiance* is of the same extraction with the *function* of the *Government*. What is *Reigning*, without *Subjection* ? What's the *Dignity of Power*, without the *Obligation* of *Submission* or *Obedience* ? Or what is *Government* it self, but such a *Chain of Connection*, as if but one *Link* of it be taken out, the whole *Frame* would be in danger to fall to pieces ? To pass now from the *Dollrine* to the *Application*. How vain, how foolish, and how impious is it
for

for *men* to contend with an invincible, and irresistible Power, and to oppose false Glosses and Reasonings, to the undeniable voice of Truth? In a word, the Foundations of Power are laid in the Decrees of God, and there is no undermining of them. By *me Kings Reign*; denounces a thousand woes to the Undutiful and Seditious. Who shall dare to say they shall not Reign, when God says they shall? And especially upon the Terms of a *Qui resistunt sibi ipsi condemnationem ferent.*

This minds me of the Celebrity of this day; a day for Sackcloth and Ashes: A day of Blackness and Horror: A day not to be mentioned, not to be thought of, but with weeping Eyes, and bleeding Hearts: A day of Sin, and a day of Judgment, meeting in the same Act; as in a kind of deplorable Contention, which of the two should exceed the other. No Age, no Story can match either the Transcendent Degree, or the Daring Pomp and Ostentation of this wickedness. In short, behold a Great, a Glorious, and a Gracious Prince, exposed upon a Stage as a Criminal of State: Arraigned, Tried and Sentenced as a Traytor to his own Subjects; and his Head severed from his Body by the Common Ax, under a form of Justice. You have here before you the fruit of a Rebellion, that perfected the Ruine of Three Kingdoms in the Murder of their Sovereign. The Common People felt on't too; and by contending for an unnatural Freedom, became the most wretched and contemptible of Slaves: I shall not need to

run into History, and rife the *Journals* of thofe days, for instances of Mercilefs, and of Inexorable Cruelties. The Havock that was made upon the *Subjects Liberties* and *Properties*; the *Depredations* upon the Revenues of the *Crowns*; the *Opprefions* of *Widows* and *Orphans*, the *Sacrilegious* abuse of *Holy Places*, and *Holy things*, the concurring evidences of the *numerous Train* of crying fins which were caft in, to enflame the Reckoning. This was our miserable condition. *This*, and as much *worfe*, as it is poffible for any man to imagine. And how could it well be otherwife, fo long as the Laws were either filenced, or turned like Guns againft their Mafter: and all Controversies left to the Decifion of the Sword?

What have I to do now, beloved Chriftians, but to beleech you to ponder well thefe things, and by a clofe and affectionate application of matters, to fee what good may be drawn out of evil. Here was *Refiftance* with a *Vengeance*. A *Refiftance* attended with all *forts of Sins*, to draw on all *forts of Calamities*: and the *Punifhment* ftill treading upon heel of the *wickednefs*. I would beg of you, as you love God and your Sovereign, your Souls, Bodies, Liberties and Eftates; as you tender your Religion, your Country, Peace of Confcience, and a Good Name; do but look back now into the leading caufes to thefe difmal effects. Confider the Reasonable *Tendency* and *Operation* of them; and how naturally one thing paffes into another through the whole Series of this History, from firft
to

to last. You will find upon the scrutiny, that this Bloody Rebellion began in *Thought*, *Thoughts* broke into *hard Words*, and those *Words* were followed with *Blowes*.

They began first with *Jelousies*, *Fears*, *Misunderstandings*, *Misinformations*, *Invidious Reflections*, *False Reports*, *False Appearances* of things; and from thence, sprung impotent *Passions*, *Provoking Language*, *Bold and Intemperate Words*, *Audacious Prints* and *Discourses* in diminution of the *Royal Dignity*, *Character* and *Administration*: for the making of the *Prince Cheap* and *Contemptible*, And at the same time, *Clamorous Remonstrances* and *Complaints* were blown about to render him as *Odi-ous* to the *Common People*; while the multitude in the mean while were misled by *false Doctrines* about the *Original* and *Sacredness* of *Power*, by *false Notions* of *qualifying Conditions*, *cases of Government mis-stated*, *false Descants* upon the *Laws*; and the *Liberties* of the *Subject* set above the *Prerogative* of the *Prince*: These were the intoxicating *Amusements* that poysoned the *Understandings* of the *Ignorant*; this was that *Licence* that put things to *extremities*; and without consideration either of *Heaven* or *Hell*, hurried us into those barbarous confusions that brought *Charles the First* of happy memory to the *Scaffold*. This was the *Root* of all our *Woes*; and from hence we may gather the necessity of setting a *Guard* upon our *Actions*, our *Lips* and our very *Thoughts*. Upon our *Thoughts*, not only by the exclusion of *rash Censures*, but with a regard to the reverence of *Imperial Edicts* and

Commands. And so upon our words; for the *Re-viling* of a *Prince*, is a foul step towards the *Be-heading* of him. The wounding of him in his *Honour*, is only a slyer way of striking him to the *Heart*. But pray take notice, I do not speak of *Words* only of *Outrage* and *Disrespect*; for the *sins* of *Omission* are *sins* of *Commission*, in this case: the want of *Love* and *Affection* is a grand failure in *Duty*. Neuters are lost to the ends and service of *Government*; and *men* grow cold by *example*. The ways of *Flattery* and *Reproach* are in some fort somewhat akin. That's the most dangerous *flattery* that is covered under an artificial appearance of *Reproof*; and that the most Popular and *Operative Calumny*, that is couched under the countenance of *Good Faith*, *Compassion* and *Respect*; with the sting of a *Bur* in the tail of it. We are not only to *Obey Kings*, but to *Please* them also, in all things not repugnant to the will and commands of a just and a gracious God. Nay we do but discharge our souls towards God himself in so doing. Let me add, that *Obedience* at last is not so much the *Ornament* of a Christian, as a *peremptory Obligation* upon him: a *Duty* that he is bound to, upon a *Penalty*. But to *perfect* the *Character*, there must be certain *free-will offerings* over and above: There must be a *Study* to *please*, and *industry* to find out what *will* please; a *Joy* in the *Discovery* of it, and *Cheerfulness* in the *Performance*. *Lord*, cries out a *Pagan* upon this *Topique*, *If I had known thy Will, my Obedience should have prevented thy Command*: Shall the *Feet* presume to direct

direct the *Head*? or the *Animal Nature* take upon it self to give Laws to the *Reasonable*? Such as the *Soul* is to the *Body*, such is the *Ruler* to those that God's Wisdom hath placed in a state of *Subjection*. 'Tis the *Office* of the *One* to *Direct*, and of the *Other* to *Excuse*; without the *Indisputable Authority* of the *One*, the *Obedience* of the *Other*, is but *Precarious*; and it is left at the choice of the *Multitude*, whether they shall think fit to be *Above*, or *Below*; what *Government* to *Resolve* upon, or whether there shall be any *Government* or no. My words are too scant for my affections, and my *Time* for my *Matter*: But before I *Conclude*, I beseech you turn your *Eyes* yet once back again upon the *Judicial Tragedy* that hath occasioned this *Anniversary*. Be not imposed upon hereafter by *false Maxims* and *Rumors*; let us be *Wise*, though at the cost, upon *Miserable Experiment*, of *Royal Blood*, and *Three desolated Kingdoms*. Beware of *Wolves in Sheeps clothing*. May God open your *Eyes*, that you may see and discern the *Blessings* which you do this day enjoy; and grant that the calamities of the last *Age* may be *documental* to the present, and those *Ages* that are yet to come. In a word, I shall commend to every one this *General Rule* to walk by. Where ever you find *private Medlers* in *Politicks*, commenting upon the *Kings Prerogatives*; or *haranguing* to the *People*, upon the subject of *Male-Administration*; know it to be a *seditions Post*, and *Practice* that they have taken up, for the *undermining* of the

Crown : and that there is most certainly a Snake under that *Leaf*. These are not *Liberties* to be either *given* or *taken* ; for when men are once possessed with cross Principles, so as to set up *Conscience* against *Duty*, to make God and the *King*, *Plaintiff* and *Defendant* ; the *Honestest* the men are, the more desperate is the *Conspiracy*.

I am not unmindful that I have passed my measures ; but it is the goodness of Gods Providence many times to turn *Mourning* into *Rejoycing* ; and to improve our deepest *Humiliations* into an occasion of *Thanksgiving*. We have proceeded thus far in a dutiful, and a sorrowful reflection upon the most execrable Murder of one of the best of Princes ; whose Memory ought to be for ever tender and dear to us, not only for the sake of his *Royal Blood*, *Function* and *Qualities* ; but as he was moreover the *Instrument* of *Divine Providence*, in transmitting unto us the Blessings, (in Compensation of so inestimable a Loss) which through God's Mercy we at this day enjoy, in the *Life*, *Vertues* and *Government* of our most *Gracious Sovereign*, whom God long preserve. A Prince, in short, of *Piety*, *Tenderness*, and *Justice*, to the Perfect wish of all Good Men, and to the uttermost possibility of flesh and blood. May the Spirit of Grace and Wisdom rest upon his Sacred Head. May his Life be long, and his Reign happy ; happy in Himself, in His *Illustrious Consort*, and in a never-failing *Succession*, to inherit the *Vertues* as well as the *Crown* of their
 Royal

Royal Progenitors. And it is, finally, our fault, beloved Christians, if we do not contribute all that's possible, by a *cheerful* and an *Indispensable* *Resignation* and *Obedience*, to the further comfort and satisfaction of a Prince, whom God, in a manner, miraculously hath placed over us. For a conclusion, I wish the words of my Text, *Per me Reges Regnant*, *By me Kings Reign*, which have been so often in my mouth, were deeply writ in your hearts; that so having discharged our Duty in this Life towards God, and our King, we may come all in the next to Reign for ever, with the King of Kings; which God of his infinit goodness grant us. *In Nomine Patris, &c.*

F I N I S.